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S E R M O N

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D U T Y O F C O M P A S S I O N

T O W A R D S P O O R B R E T H R E N .

[P R I C E O N E S H I L L I N G .]



A
S E R M O N
ON THE
DUTY OF COMPASSION
TOWARDS
POOR BRETHREN,

PREACHED BEFORE THE
SCOTS CORPORATION IN LONDON;
AT THEIR ANNIVERSARY MEETING,
ST. ANDREW'S DAY, 1778,

A N D
PUBLISHED AT THEIR REQUEST:

By HENRY HUNTER, D.D. *K*
CHAPLAIN TO THE CORPORATION.

NON IGNARA MALI, MISERIS SUCCURRERE DISCO.

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MDCCCLXXIX.



TO HIS GRACE,

HENRY DUKE OF BUCCLEUGH,

PRESIDENT OF THE SCOTS CORPORATION
IN LONDON,

MY LORD,

NEVER did the magnanimity of the Roman people shine more conspicuously, than when it voted thanks to the unfortunate General, who lost the battle of Cannæ, *because he had not despaired of the Commonwealth.* Such a spirit must ever ensure victory in the end. Happily for Great Britain, this spirit is roused in every rank of her people, and affords a most encouraging prognostic of approaching

proaching triumph over all her enemies.

Your Grace has stepped forth at a critical period, to exhibit, to kindle, and to direct the manly ardour of patriotic enthusiasm, in the national defence. Permit me to solicit your attention to an object, of indeed very inferiour importance, but yet of importance. The Scots Corporation is greatly on the decline : and a spirit of languor and despondency is unhappily gone forth, which threatens it's dissolution. It is easily in your GRACE's power to prevent this : you have but to avow yourself it's patron : A multitude will soon appear to support that cause which the Duke of Buccleugh is known to favour. It is
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the cause of goodwill among fellow citizens for promoting one of the best of purposes, the relief of the aged, the poor and the miserable.

Your countenance, my LORD, will put success beyond a doubt ; and you will have your reward, in the satisfaction which a good mind feels in contemplating the happiness, which it has communicated to others.

I am,
with profound respect,
your GRACE'S
most obedient,
and most humble servant,

HENRY HUNTER.

HACKNEY,
5th Nov. 1779.

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S E R M O N.

DEUT. xv. 7.——11.

IF there be among you a poor man of one of thy Brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release is at hand : and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee : thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing, the LORD thy God will bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land : Therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.

MUCH of the beauty of this great universe consists in the wonderful and pleasing variety, arrangement and connection of the several parts, of which it is composed. Some of these examined separately, may disgust or terrify ; but viewed in their relation to

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the whole, and to one another, they never fail to astonish and delight. Hence, vast caverns and frightful precipices, volcanos and comets, afford a pleasure equal, if not superiour, to that which flows from the prospect of the most beautiful and highly cultivated rural scenes, or from the contemplation of all the settled and majestic harmony of the host of heaven.

In the government of the world we observe the same delightful contrasts, variety, succession and change, which its structure exhibits. The great Creator and Ruler of all seems to take delight, in continually ministering to our joy. With pleasure we observe in perpetual rotation, the gentle fragrance of Spring, the dazzling glories of Summer, the luxuriant fulness of Autumn, and the magnificent horrors of Winter: charmed and instructed we behold, alternately, the river gliding modestly within its banks; and proudly swelling over the adjacent fields: the ocean, now presenting a surface transparent and smooth as the polished mirror; and anon, agitated into rage, and raising its billows to the sky: and the celestial vault, this hour serenely resplendent, *fretted with golden fire*; the next, deformed with clouds, *a pestilential congregation of vapours*; and instead of
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the murmuring breath of the Zephyr, the seven
Thunders of God uttering their voices.

From the *natural* let us make the easy and obvious transition to the *moral* world; and with a moderate degree of attention, we shall discover equal cause of astonishment, gratitude and joy, in that diversity of talents, of rank and of success; and in that important connection of circumstances, which the state of civil society presents to our view; in the wise distribution and regulation of which, divine Providence unites, supports and blesses the children of men.

To this interesting and useful subject of reflection, my dear Friends and Countrymen, the return of the day, the design of our meeting in this place, and the passage of scripture now read, at once invite us.

At the time when the instructions in the text were delivered, God was conducting the children of Israel, to that good land, which he had long before promised to Abraham their forefather: they were there to enjoy a state of prosperity and affluence, altogether singular and unprecedented. But the peculiar happiness of the climate and soil to be bestowed upon them,
was

was never designed to abolish, or to prevent the wise, useful and necessary distinctions, which Providence had from the beginning established among men: and even a land flowing with milk and honey was not intended to pour out it's precious store to all, in equal measure. Of the descendants from the same common stock, some were in the ordinary course of events, to arrive at riches and honour; while others should *wax poor and fall into decay*: the provision of those was to flow immediately from the bounty and blessing of Heaven; of these from the goodness of God, through the tenderness and liberality of their happier brethren. And to this purpose tend the merciful and compassionate injunctions, which have been recited: injunctions worthy of the great Parent of mankind, who has of one blood, made all nations of men, to dwell on all the face of the earth; who beholds all with an equal eye; who in wisdom permits temporary distinctions to take place; and who will, at last, reduce all to one common level, in the grave.

In discovering farther of this subject, I shall endeavour, in hope of your patient and indulgent attention, to recommend to your observation,

I. The

I. The wisdom and propriety of the divine procedure, in this particular allotment of things, *the poor shall never cease out of the land.*

II. The original and permanent relation of man to man, amidst all the variety of rank and condition, that of *Brother.*

III. The obligation arising from such relation, upon the great, the affluent and the prosperous, to protect, assist and relieve the weak, the indigent and the miserable.

IV. The utility and importance of those voluntary associations, which are instituted in the view of promoting brotherly affection, and of alleviating the distresses of the poor, the aged and the infirm. I propose,

I. In some instances to evince, the wisdom of Providence in this allotment of things, *the poor shall never cease out of the land.* The absolute and universal equality of mankind is a favourite topic with some moral and political writers. This supposed equality is considered as a circumstance entirely favourable to intercourse and union among men. But nearer inspection, and experience prove, that natural equality is the very thing which disjoins and
scatters

scatters the human race. The history of our species, in its rude and early state, exhibits indeed faculties both of mind and body, very similar, if not exactly the same, in all; and the external condition corresponds to the general character: we see men indeed on a level; their powers, their pursuits, their attainments, their rank, the same: but it is a sameness, which fills us with mortification and disgust: we are presented, not with men, but with solitary, straggling individuals, pursuing, apart, their only employment, hunting after prey, for food; shunning one another, or destroying one another, as fear or hunger impel: resembling each other in their minds, because in all, the nobler powers of mind lie dormant, through want of exertion, and want of an object; resembling each other in their bodies, because irresistible necessity constrains all to follow the same exercises: resembling each other in condition, because their state admits of no variety. This is not theory, but fact. Savage nations have always been found divided into small wandering tribes, ignorant of, and unsociably disposed towards their nearest neighbours. But men in an advanced state of civilized society, compose populous empires and commonwealths; build and inhabit towns and cities: Patriotism and public spirit spring up; genius discovers itself;

itself; the soul awakes; society assumes a form; the several members occupy their proper places, and adapt themselves to their several stations and employments. Mutual dependence and obligation attract and unite men to each other: but the idea of dependence and obligation destroys that of equality; therefore, if it be a blessing to live in civilized society, in preference to a state of Nature, the inequality, which is so often, and so ignorantly complained of, will be found, not only a necessary, but a wise and merciful institution.

Again, the business of world, in every department, must of necessity be carried on by the assiduity and strength of the *many*; and every man needs a motive to engage him to exert his strength and industry; and no motive is so powerful and persuasive as necessity; and there is no necessity so cogent, as that of having daily bread. This, therefore, likewise discovers a reason, why *the poor shall never cease out of the land*. Poverty is the mighty spring which puts and keeps the great machine in motion. It is poverty which sets invention to work, which whets the genius, which braces the nerves, which supports the spirits. It is poverty that plunges into the mine, and penetrates into the polar regions; that yokes the patient

patient steed, and puts the plastic loom in motion; that spreads the sail, rears the column, and embattles the host. It is poverty which, of course, gives strength and security to states, and majesty to kings; which creates wealth and diffuses happiness. It is the labour and the industry of the multitude, excited by poverty, which permits the philosopher to pursue, at leisure, his speculations, and the statesman to form and prosecute his plans; which provides instruments to learning, embellishments to beauty, and comfort to human life.

In this view, the *poor of the land* are the virtuous, the wise, the important, the respectable part of society; and the ceasing of such out of the land, necessarily implies the dissolution of the state.

But others are *poor* in the peculiar sense of that word, and them the text holds up to our particular notice, challenging in their behalf, the utmost attention and respect.—Behold that man rising early, with a chearful countenance, and hands strong to labour; pursuing his toil to the going down of the sun, and alleviating it's pressure by the lively strain; retiring at the close of the day to his humble cottage, to recruit exhausted nature, with the homely bread,
which

which he has just earned with the sweat of his brow, and prepared for him by the hand of conjugal tenderness; and at length composing his weary limbs to rest on his pallet of straw, and closing his eyes, with a clear conscience, and a thankful heart, to enjoy the gift of sleep. I pity him not; he is not poor; he is rich; he is happy: princes may look up to him with envy. But ah! my friends, there is in the world, poverty pining under sickness, poverty racked with pain, poverty distracted with anxiety and fear, poverty groaning under oppression, poverty sinking in despair. This poor man labours to the wasting of the flesh, and the drying of the bones, yet he filleth not his hand: his children cry for bread, and there is none to give them; disease has taken possession of his wretched mansion; industry, frugality and an honest disposition have not been able to prevent the worst of human ills—he is fallen into debt; with confusion he avoids the presence of a gentle creditor, and shudders at the thought of meeting a surly one: the companion and friend of his better days, passes carelessly by, and he who formerly did eat of his bread, now pays him with reproach. The chords of sensibility once attuned to the voice and the looks of love, now stretched beyond their pitch, utter only the shrill and discordant

notes of woe. And is it necessary, men and brethren, that such misery should exist? Is it thy will, O most merciful and compassionate Father, that these should never cease out of the land?—It is—it is thy will, that the great and the affluent, the giddy and the gay, the prosperous and the proud, should be reminded, warned, admonished; reminded of their mercies, warned of their danger, admonished of their duty. It is thy will, O God, that the generous and beneficent should be furnished with opportunities of doing good; that the compassionate heart should be fitted with suitable objects of regard; that distinguished worth should have a sphere wherein to shine, benevolence a field wherein to expatiate, and examples displayed to demonstrate, that man may still resemble his maker, by scattering blessings, and by relieving distress.

Finally, providence permits this mixture in human affairs, for the sake of the poor and afflicted themselves. Our heavenly father is more concerned about our virtue than our success: our dispositions are of infinitely more importance in his eyes, than our circumstances: that is good with him, which tends to make us wise and good. If by the distribution of natural
good

good and evil, moral good be promoted and extended, the ends of God's government are attained; if the wealthy and prosperous learn mercy, and pity, and charity and kindness: and if the poor and disappointed acquire patience and meekness, contentment and resignation, then piety has levelled the inequalities which providence had permitted, and the divine perfection is more gloriously illustrated, than if these inequalities had never taken place. A world composed entirely of great, rich and successful men, were a world of proud, thoughtless, ungrateful monsters—a world of poor, afflicted, desponding creatures, were an assemblage of wretches, whose private distress, depressed by the weight of universal woe, would convert creation into one vast dungeon of despair: blended as they are, they present us with a picture painted by the hand of the sovereign master, where light and shade in regular and just gradation, and disposed in exact proportion, at once delight and instruct. I proceed

II. To lead your attention to the original and permanent relation of man to man, amidst all the variety of condition, that of *Brother*. It surely deserves notice, that some of those things

things which remove men farthest from one another, and go the greatest length in destroying the idea of Brother, are things entirely out of our power, independent of our will, and consequently undeserving either of praise or of blame. They ought therefore neither to excite pride, nor occasion shame. Such in particular is the circumstance of birth, and it's corresponding advantages or inconveniencies. High birth is then a real benefit, when it serves as an incentive to noble actions; and obscure extraction is honourable distinction, when the man compensates the meanness of his origin, by the lustre of his virtues.

It were tedious and impertinent to present this audience with a long detail of the particular respects in which man may be considered as brother to man, notwithstanding that almost infinite variety of circumstances, which shew men different, one from another. I shall not, at present, speak of their common Father in Heaven, nor of their descent from one and the same earthly parent—of the similar structure of their bodies, and contexture of their minds—of their common degeneracy and corruption, and consequent subjection to pain, and sorrow, and remorse—of the sameness in their manner of subsisting in the world; and the necessity

cessity to which all are subjected by the same irrevocable sentence, of leaving the world, and of descending into the grave, that house appointed for all living. But I will at this time, and on this occasion, and in addressing this Society, seek the proof of Brotherhood in the breasts of the respected friends and brothers, before whom I stand. Let me appeal to the affectionate emotions of your hearts, the glistering of pleasure in your eyes, the shining of your countenances, on a day sacred to patriotism and friendship. Let me appeal to this affectionate effort to preserve union, to improve the spirit of love, to promote the endearments of charity, to support the god-like design of doing good to your younger, poorer brethren, for a proof, at once pleasing and satisfactory, that men are still the friends of mankind ; that prosperity has not made you forget there is misery in the world ; that success has a hand to raise up the dejected ; that the gifts of Providence have not hardened, but humanized the soul ; and that the experience of calamity hath taught sympathy with the miserable. If with any I fail in my proof here, I must take other ground, and inform the hard-hearted and the proud, that however far beneath them, in some respects, the children of poverty and distress may be, in others, and those far more important,

tant, they may be, and often are, outdone, by those whom they would disdain to set with the dogs of their flock. He who is but thy younger brother, my friend, as to the gifts of fortune, may probably be far thy superior in the gifts of Nature, and the still more valuable attainments of wisdom and goodness. For, notwithstanding external appearance, the gracious Dispenser of every good and perfect gift, distributes his blessings in more just and equal proportion, than is commonly apprehended. The loftiest have ever something mingled in their cup, to mortify and depress them, and the meanest can always fix upon some circumstance in their condition, to cheer, console and support. Son of Pride, that poor man whom thou passest by in silent neglect, or beholdest with scorn, looks down on thee, perhaps, and with juster reason, in commiseration of thy vanity and selfishness ; and comforts himself in secret with the thought, that the God who has placed him in a low condition, has given him discernment to see, and a spirit to despise thy cruelty and insolence. Favourite of Fortune, unless thou art a man of probity, of humanity, of mercy, the virtuous beggar has cause to be ashamed to acknowledge thee as his brother.

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Permit me to suggest one consideration more, to induce the rich and the great of this world, to acknowledge the relation of brother to the needy and the wretched—it is the possibility, not to say the probability, of a turn in Providence, a revolution of affairs, an exchange of condition. The gilded fly now perched on the summit of the wheel, may, by one light motion, be crushed in the dust; and the crawling insect now depressed to the bottom, may, by the same motion, be elevated to the top. Surely, says the Psalmist, concerning the impiously prosperous, “surely thou didst set them in “slippery places, thou castedst them down into “destruction:” And O how fearful that destruction, how mortifying that reverse, which overtakes a man swelling with self-importance, despising his brother and defying his Creator. Think, my happy friend, O think, if thou art a child of God, and thy poor neighbour also enjoy that honourable distinction, then by the strongest and noblest tie, ye are brethren. If you are to meet in your father’s house at length, is it fit, is it decent, that you should be strangers to each other by the way? If his poverty and your riches be improved, to the pursuit and the attainment of eternal riches and honour, the great end of both is happily obtained; your inequality of condition is now of little,

little, and will soon be of no importance. Be not then ashamed of thy bone and thy flesh, have the greatness of mind to acknowledge thy connection, with the haunts of poverty and the vale of obscurity—Be not ashamed to own thyself a man.

“ ———— Take physic, pomp;
 “ Expose thyself to feel, what wretches feel,
 “ That thou may’st shake the superflux to them,
 “ And shew the Heavens more just.”

I am now to attempt.

III. To shew the obligation, arising from this permanent and indelible relation, upon the great, the affluent and the prosperous, to protect, assist, and relieve, the weak, the indigent, and the miserable. It is an obligation, to which duty and interest lend their combined force.

The very ideas which are affixed to the various connections in life, and particularly, that of Brother; the absolute dependence of all upon the universal Parent; the sanctions by which revelation has enforced the law of charity; and the example of the affectionate brother, and compassionate friend of mankind: all, all proclaim, that man was not made for himself alone, and that he who lives merely for his little self,

self, counteracts the designs of Providence, offends the Governor of the world, sins against his own soul, dishonours the Christian name, and pours contempt on the blessed Jesus.

I appeal to the constitution of human nature, whether compassion to the miserable be not your duty : I appeal to that pure flame which glows in the bosom of the humane, when the tear is wiped away from the eye of woe ; and to the dying throbs of tenderness in the heart of the selfish man, as he sinks into stone—to the violence he must do to himself, while he turns away his face, suppresses his sigh, and closes his hand : I appeal to that honourable testimony, that tribute of praise, which all good men have agreed to bestow upon generosity and compassion : I appeal to every page of these sacred records, where God has written to the eye, what he had before engraved upon the heart : and with peculiar satisfaction, I appeal to what outweighs all precept, to that amiable, that attractive, that perfect pattern of all excellence, which the Saviour of the world exhibited. From what heighth does the argument for charity fall, when the Son of God is displayed as the living model of it ? What a pleasing aspect does duty assume when we behold the practice, in the great Author and Finisher of our faith ? Consider, I beseech you, my christian friends, con-

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sider, *the grace of our Lord Jesus Christ, that tho' he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* He condescended to be ranked as the brother and friend of men; of the meanest and most wretched of men. In these relations, fulfilling all righteousness, he acknowledged in himself, as well as enforced on his disciples the obligation of charity; and by the gentlest affability, the most winning attention, and the kindest offices of humanity, illustrated in his own person, and example, the amiable nature, and the divine charms of that benevolence, which is the spirit of his religion.

It is truly mortifying to observe the practice of a duty so clearly enjoined, and so forcibly recommended, yielding to the most paltry considerations, and the most childish reasonings: let us hear a few of them; and estimate their weight.—“We have met with ungrateful returns from those whom we have endeavoured to serve, and are thereby discouraged from shewing kindness to others.” But the failure of others in the performance of their duty, can never release us from perseverance in our own. “I have given much away, and with an intention to do good: but instead of reaping praise, have incurred censure.” It was your
object

object then, it seems, to purchase fame, rather than to shew mercy. " Your designs have " been frustrated, your charity misapplied, your bounty perverted." That was the fault of another, not yours. " It is impossible to relieve every object." Can you seriously urge this as a reason for relieving none? Will you contribute to the support of this charitable institution? " No." Why? " It is declining, " and therefore I do not chuse to join in it." It must infallibly die, if all men think and act in the same manner. " I am engaged in the " support of so many other charities." My friend, do you always answer the sollicitations of pleasure and of appetite so? Strange! that men should have so many arguments at hand, to plead for the omission of their duty; while at the same time, all the reasons which God and conscience can urge, are insufficient to restrain them from the indulgence of one sinful passion.

But deaf to the calls of duty, perhaps the voice of interest may make itself heard by you; and I am now to shew, that it is clearly the interest of men to be charitable and compassionate to their poor brethren.

In the text, God expressly annexes a promise of success and prosperity, to a humane disposition and a bountiful hand: *Because that for this thing,*

thing, the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. In many passages of scripture, the cause of the poor is represented as the cause of God; when we relieve them, our maker condescends to become our debtor in their room, and promises ample recompense, *He that hath pity on the poor lendeth unto the LORD: and that which he hath given will he pay him again.** If the poor be neglected, the Saviour of the world is insulted in them; *in as much, as ye did it not to one of the least of these my brethren, ye did it not to me.†* If then the promise of him who is *faithful*, of him who is *true*, be a security; if the approbation of him who shall judge all men, be desirable; if men be disposed to study either their temporal welfare, or their eternal happiness; and if the dictates of scripture, in this case, correspond to the emotions of the heart, it is evidently our interest, to be merciful and beneficent.

But, interest may be placed in another view, and thereby gain the attention of some, who utterly disregard it, as now stated. The poorest, meanest of mankind, are, or may be, of importance to the mightiest. You are a lofty man indeed, if you be entirely out of the reach of

* Prov. xix. 17.

† Mat. xxv. 45.

of all your little fellow-creatures. What ! are you indeed absolutely independent ? Who dare affirm it ? A time may come, when the most obscure, unconnected, remote, despicable wretch you can imagine, may have it in his power to hurt, or to help you : and had you not better secure a friend, though an humble one, by a little condescension and generosity, than create an enemy, by insolence or unkindness. The bountiful man is the friend of mankind, and is therefore befriended of all : the unfeeling and the proud, have declared war upon their own species, and they will quickly be made to feel, that mankind is a party much too strong for them.

Experience enforces the argument in the same point of view, for she can marshal a whole host of witnesses to prove, that what men lay out upon works of charity, in the days of wealth and prosperity, is literally a stock put out at more than common interest, against the day of adversity. Charity is alternately the parent and the child. First, the tender mother which suckles the perishing infant ; and then, the dutiful and affectionate Grecian daughter, supporting her perishing aged parent, with the milk of her own breast. Were it either necessary or proper to enumerate examples, many might be adduced, of the pupils of benevolent institutions,

institutions, living to be in advanced life, the principal supporters of that which instructed and cherished their childhood : and of the decline of life cheered, and the pressure of want alleviated, by the munificence of youthful days, and affluent circumstances.

I intended to speak a few words,

IV. Of the utility and importance of those voluntary associations, which are instituted for maintaining brotherly love, in the view of relieving the distresses of the poor, the aged, and the infirm. But this surely were altogether unnecessary in a city, where one can hardly move a step, without beholding an edifice, or an inscription sacred to the genius of friendship or of mercy. And the importance of this is so great, in the eyes of an excellent and ingenious moral writer,* that he justly considers a nation, where justice is administered with so much impartiality, and charity dispensed with so much munificence, as at present they are in Great-Britain, as very far from a state of total corruption, whatever vices may prevail, whatever symptoms of danger may appear.

Indeed

* Browne's Estimate of the Times.

Indeed the utility of such designs, both in a private and public view, forces itself upon our observation, and commands our assent and applause. I shall only, therefore, in pursuance of the design of this day's meeting, recommend, in a few words, to your attention and support, that pious institution, which is immediately before our eyes.

THE SCOTS CORPORATION is now venerable for it's antiquity ; having been formed soon after the restoration of *Charles II.* for the mutual assistance and relief of North Britons residing in London. It was happy in receiving, in early infancy, the patronage of some of the most distinguished characters of that age, in respect of rank, fortune, and virtue, of our own country ; and some of the English nobility themselves honoured it with their countenance, and promoted it by their bounty. It was then dignified by the sanction of a royal charter. As the intercourse between England and Scotland increased, in consequence of the Revolution, and afterwards of the Union, the object of the Corporation increased in proportion ; it flourished by the favour of the great and affluent ; it was in a condition to do much good ; and it did not fail to improve the opportunity and the means. Now, alas ! the love of many has waxed cold ; and the cause of the poor and
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needy droops and languishes. We wish to revive the spirit of days that are past ; to rekindle the love of your country, and fellow citizens ; to engage you in the protection and support of your poor brethren fallen into decay.

God forbid I should be so wicked as to attempt to rouse a narrow, illiberal, selfish, national spirit, which had better be for ever extinguished ; a spirit founded in ignorance, prejudice, pride, and folly. When I intreat your favourable regards to one generous design, it cannot be my intention to decry every other ; when I invite Scotsmen to give their aid to an institution of which North Britons are the object, I do not wish to tie up their hands, or shut their hearts against any pious action whatever, to which occasion may call, inclination lead, and fortune be propitious. But it were surely an unnatural and absurd refinement, on the other hand, for you, my dear countrymen, to neglect an useful charity, merely because it is Scottish.

Such is the amiable spirit of the times, that our attachment to each other, for the generous purposes of the present institution, will meet with general approbation ; and if a few vulgar, ignorant, illiberal persons shall reproach us
with

with an intention which we disavow, and a spirit which we detest, we will repay such treatment with pity, and kindness; and if we be upbraided with our love and services to one another; to abuse on this score, we shall reply in the spirit and words of David to Michal, "We will be yet more vile:" what you charge us with as infirmity and dishonour, we glory in, as just praise.

But the great misfortune is, they who have it in their power, to give us the most effectual aid, will not give us an opportunity of soliciting it. Involved in the maze of business, ingrossed in the pursuit of pleasure, or dissipated by the endless formalities and avocations of high-life, the feeble and modest voice of woe, can find no vacant, no favourable moment of access to their ears. Strangers to want themselves, and seeing only scenes of grandeur and gaiety, they never reflect there is such a thing as want in the world; they turn away their very thoughts with abhorrence, from the haunts of hunger and nakedness. Ah! would the Great and the Happy but consider what blessings they might diffuse, by a slight degree of attention; that a few hours, once in the year, stolen from the demands of business, or of pleasure, might be the means of cheering aged poverty, of feeding a numerous starving family, of making

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the widow's heart sing for joy ; they could not surely reckon the sacrifice too great. Their bounty might do much ; their countenance would do still more ; for many are disposed to encourage and promote that cause which one eminent man is known to have espoused.

But the coldness of those who move in the superiour walks of life, to works of charity and mercy, can with no colour of reason, be employed, by persons in the middle and lower spheres, as an argument to indifference and hardness of heart. Distress is more frequently before their eyes : they themselves are accustomed to bear it : their own feelings instruct them in their duty.

To you therefore, men and brethren, I now apply : with you I leave the cause of the infirm, the declining, and the unfortunate. As you value the honour of that land where you first drew breath ; as you prize the character of humanity ; as you regard your own interest ; as you wish to promote your real happiness ; as you respect the will of your Creator, and venerate the character of the Redeemer of mankind, let your hearts devise liberal things ; open your hand wide unto your poor brother. And may God return a thousand-fold into your bosom. Amen.

A S H O R T

A
SHORT ACCOUNT
OF THE
INSTITUTION, PROGRESS, AND PRESENT STATE
OF THE
SCOTTISH CORPORATION in LONDON.

THE UNIVERSITY OF CHICAGO

CHICAGO

1900

BOOKS

S H O R T A C C O U N T, &c.

I*F to feed the hungry, cloath the naked, and visit the sick and the prisoner, are offices of charity, so agreeable to humanity, and so forcibly recommended by the Christian religion, that even the profligate, under any of those circumstances, (although the fruit of their own folly and intemperance) are entitled to relief; surely the sober and industrious, when labouring under unavoidable and undeserved misfortunes or infirmities, have a double claim to our pity and support.*

Such are the seamen, artificers, mechanics, and labourers of the Scottish nation; who, as soon as they are qualified for any occupation, daily resort hither in great numbers to seek for employment; by which, however, few of them rise into competence so as to become masters or housekeepers, or even capable of making any provision for a fit of sickness or other casualty, much less for old age or other irremediable infirmities. Thus necessarily continuing journey-men and inmates for life, although by their labour and industry, and early and prolific marriages, they contribute to the general stock, they
are,

are, for want of legal settlements here, considered as aliens, and excluded from the benefit of any parochial relief; whilst on the other hand, by outliving most, if not all, their relations and acquaintance, in a long course of absence, they become in a manner strangers to their native country; and so, besides the difficulty of supporting the expence of a return, have but little encouragement to attempt it.

Moved by these considerations, several eminent and charitable Scotch Merchants and traders joined in a petition to King Charles the Second, for a Charter of Incorporation; which was granted them, by Letters Patent under the Great Seal of England, dated the 30th of June 1665, whereby they were authorised to erect an Hospital in the City or Liberty of Westminster, for the maintenance of old or decayed artificers of the Scottish Nation, and for training up their children to manual occupations. And such was the zeal of those times, and so great the liberality of the new Corporation, as well as of several other worthy persons, both English and Scots, towards promoting this humane Institution, that in the year 1673 they were enabled to erect their present Hall, with six adjoining tenements, in Black Friars, one of the suburbs of the city of London.

But

But this situation, though selected for reasons of utility and convenience, not being warranted by the said Charter, and the number of eight Governors thereby limited being judged too small for so extensive an undertaking, the said Governors applied for, and obtained, from the said King, a second Charter of Incorporation, dated the sixteenth of November 1676, with an addition of thirty-three assistants, and liberty to fix their Hospital either in London or Westminster; and to purchase and hold lands to the yearly value of five hundred pounds, by the name and style of, *The Master, Governors, and Assistants of the Scottish Hospital of the foundation of King Charles the Second.*

From the tenor of these Charters it appears to have been the original intention of the promoters of them, to lodge their Poor all together, in the manner of Work-houses or Alms-houses; but experience having soon convinced them of the impropriety of separating married persons from their families, and of the many difficulties attending the reception of a number of men, women, and children, they wisely adopted the plan of relieving the objects of their charity at their own habitations, whereby all the beneficial purposes of an hospital might be attained with less difficulty and expence, as well as with more comfort and convenience to the poor themselves.

And

And at the same time, by obliging such as were desirous to entitle themselves to relief at any future time, to become subscribing members, and contribute to the charitable fund, by a small quarterage of four shillings *per annum*, they not only laid them under the necessity of being sober and industrious whilst fit for labour, but enabled the Corporation to extend its charity to a larger number and greater variety of objects ; and (by the blessing of God upon their endeavours) to restore many of them to their families and the Public.

The funds of this Charity however being very small, and with the addition of casual benefactions and the trifling quarterage paid by the honorary as well as subscribing Members, by no means adequate to its wants, more especially under the present exorbitant prices of all the necessaries of life, it has been thought advisable to extend the plan of it, in imitation of other hospitals in and near the metropolis, by making the number of its Governors indefinite, and increasing their payments, as well as the contributions of the subscribing Members.

The Master, Governors, and Assistants have accordingly applied for and obtained from his present Majesty a fresh Charter of Incorporation, dated the 28th day of November 1775, by the
name

name and style of *The Scottish Hospital of the foundation of King Charles the Second*: the government whereof is for the future directed to be by a President, Six Vice-presidents, a Treasurer, and such a number of Governors as by any future by law shall be prescribed, the said Governors being enjoined to assemble yearly on St. Andrew's day, or the day after, and upon the First Wednesday in January, and the Wednesday next after Lady-Day, Midsummer-day and Michaelmas-day; such Meetings to be called General Courts, and to have the sole power of making or repealing by-laws, subject to the confirmation of the next General Court, and also to appoint Committees; and the said President, Vice-presidents, and Treasurer (being natives of Scotland or of Scottish extraction), to be annually elected on St. Andrew's-day, or the day following, except in cases of vacancy by death or resignation.

From which state of facts it appears, that the government of this Charity is vested in such Noblemen and Gentlemen of the Scottish Nation, or of Scottish extraction, as, moved by the distresses of their countrymen, are disposed to contribute towards their relief; and that the Charity itself may not improperly be considered as an Hospital of Out-patients, and Out-pensioners, consisting

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I. Of

I. Of such poor as either through age, or incurable disorders not of their own procuring, are quite disabled from earning any part of their subsistence, and who therefore receive a weekly pension for life.

II. Of such, as by sickness or otherwise, without their own defaults, are for a time rendered incapable of assisting themselves or families, and are therefore aided by a weekly allowance until restored to health and ability.

III. Of such, as being still able and willing to earn a part of their livelihood are, by growing into years, or by large families or accidental losses, frequently compelled to petition for occasional relief.

IV. And lastly, of such as are invited by their relations or friends to return home, but are unable to defray the expence of so long a journey.

To conclude therefore ; as the objects of this Charity do in every light merit the compassion and support of all well-disposed and public-spirited persons in general, as well English as Scots, so in particular do they challenge the more immediate regard of the opulent inhabitants of London and Westminster, in whose service, or for whose benefit, they have spent their youth
and

and strength. And it is humbly hoped, that those of their own country who are persons of quality and distinction, or to whom Providence has been bountiful, will copy the benevolence of their illustrious ancestors, and set a laudable example to others.

Form of a Bequest or Legacy.

Item, **I** GIVE and bequeath the sum of
to the Scot-
tish Hospital in London, of the founda-
tion of King Charles II. Anno 1665,
and Re-incorporated by King George III.
Anno 1775, to be paid out of my personal estate.

N. B. Benefactions will be received by the Treasurer for the time being ; Mr. John Mackintosh, the Secretary, No. 8, Royal Exchange ; or the General Court of the Corporation, who meet at their Hall in Water-Lane, Black Friars, on St. Andrew's-day ; and in the Evening on the First Wednesday in January, and the Wednesday next after Lady-day, Midsummer-day, and Michaelmas-day, yearly.

T H E E N D.

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